113, 427, 56

Lolo AE4

/For a short description of the social organization of the Yi (Lolo) of Sikang, including their relationship to the Miao, see 1: Stanford University, AF16 Southwest China, category 116, pp. 83-85/

113, 105 Lolo AE4

● [For a cultural summary of the Lolo (also called Wu-Man) see 2: Wiens, AF17 South China, category 116, Pp. 50-51. --Analyst]

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Tungus RU5

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177 P. --. Matriarchate. Op. cit., 242: "Most of the (wedding) terms used by Tungus are borrowed from the Mongols and other ethnical groups, yet some practices are borrowed direct from the same sources. This is quite comprehensible for the matrineal system of the clan was probably used by the early Tungus and Manchus or perhaps even by the pro-Tungus. As a matter of fact the Kalym, the dowry, the journey of the bride and her adoption by the husband's clan are absolutely useless ,169/ in the matrilineal clan system and the matrilocal marriage. It is thus natural that the terms concerning all these elements of the wedding have been borrowed together with the customs. The fact of the Turco-Mongol origin of most of the terms of relationship adopted by the Tungus when they had already adopted the patrineal clan system is beyond doubt...." Page 243: "The maximum result of analysis may be that at certain periods, the matrilineal system was a widely distributed ethnographical feature, characteristic of different groups, just as nowadays the patrineal system is that adopted by almost all groups of Asia." /Cited in English./

/170/ Notes on the Lo-lo P'o

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113 These notes are taken from Au Yun-nan. Les Lo-lo P'o /In Yunnan. The Lo-lo P'o/ by the Reverend Father Alfr. Lietard, Library of Ethnological Monographs, Anthropos (1913). The book in question reached me only when the printing of my study was nearly finished.

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114 One is very surprised to ascertain that the T'ou-jen matrimonial customs present so much resemblance with those of the Lo-lo P'o, especially with respect to the general trend of the different phases of marriage. Unfortunately, the Father Lietard's work is not detailed enough to permit a deeper study of the subject. However, these notes as well as those which precede on the Miao suffice to recall the importance of the problem concerning the factor of the peoples of southwestern China, not only in the question of Chinese civilization but also in that of the ethnology of the Turco-Mongol group.

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584 Op. cit., p. 155 and following: When the parents have cast their eyes on a girl whom they would like to have their son marry, the

23: Benedict
113, 197, 601

ALl Southeast Asia
Lolo AE4

/For a linguistic reconstruction of the kinship terminology of the Lolo, see ALl Southeast Asia, 23: Benedict, category 116, pp. 198-235./